THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (ZECH. 14: 9).

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CONFERENCE ADDRESS BY PRESIDENT JOSEPH F. SMITH.

THE semi-annual general conference of the Church of Jesus Christ of Latter-day Saints began on the 3rd of October, this year, with the large Tabernacle filled to its utmost capacity, and overflow meetings in the Assembly Hall and the Tabernacle grounds. It is estimated that 17,500 persons were in attendance. The First Presidency and all the members of the Council of the Twelve, except President Hyrum M. Smith, who has charge of the European Mission, were present. President Joseph F. Smith delivered the opening address. Among other subjects on which he dwelt was education. He expressed the view that the people of Utah are overtaxed for the maintenance of secular schools, and that those who desire their children to have religious instruction must tax themselves still further for schools in which religion is taught. He also announced that during his last visit to the Hawaiian Islands, ground had been dedicated for the erection of a temple at Laie, on the Island of Oahu. The President's address follows:

I shall not attempt this morning to detain you very long, for the simple reason that I think it would be injurious to myself to do it, and I fear it would not be profitable to you. For a few days I have been suffering with a severe cold, which is affecting my throat. I do not know whether it will reach to my lungs or not, but I hope it will not; and I realize that the exercise of my voice, such as would be necessary to make this vast congregation hear, might result in serious injury to myself on this occasion.

Nevertheless, I am delighted and most thankful for the privilege that I enjoy of being with you once more to attend our semi-annual general conference of the Church—the eighty-sixth semi-annual conference. And I am thankful also to see the very large number

of our brethren and sisters assembled that are here this morning, and I sincerely hope that throughout our conference sessions the Spirit of the Lord may pervade our meetings and influence those who shall speak to us, and bless everything that may be done for the upbuilding of Zion and for the continuance of the work of the Lord.

I feel to-day, as I have always felt at the opening of our conferences, that the Church was never in a better condition spiritually or temporally since its organization than it is to-day. I do not believe that the people have ever been more united, or come nearer seeing eye to eye on doctrine and policy and principle, than they are to-day. I cannot recall, within my memory, at least, the time when the Church, or the people as members of the Church, were more prosperous, temporally, than they are now. The earth has been blessed of the Lord. It has been made fruitful to those who have toiled upon it and tilled it, and the people have reaped a bounteous harvest this season, and the elements have been propitious, and all things seem to have conduced to the well-being and happiness and prosperity of the people throughout the length and breadth of the land.

There is no very great reason for wonderment, I may say, that under these circumstances the adversary is active on the other side, and that his satanic majesty is still alive. He is not dead; nor is he conquered or subdued, but, to a very large extent, his power is curtailed and he has not the power to inflict trouble and injury that he once had; neither have his agencies whom he employs in the work of opposition to the truth. I believe that from year to year this will continue to be, and in greater proportion, both as to the prosperity of the people of God and as to their happiness; and that the curtailment of the power of the enemies of the kingdom of God will continue until the power of God shall prevail throughout the land, and the power of the adversary will wane, and truth will triumph, and righteousness will prevail throughout the land.

I feel very thankful for the general good health that prevails throughout our land among the people. It is true the great reaper, Death, has gathered many of the aged and of the weak and infirm among us, but our increase has continued to extend from year to year, and from month to month, I may say. I pray that the blessings of the Lord may abundantly rest upon His people; that His blessing may be upon the earth that we inhabit; upon all the people, both those who have embraced the truth, who have become, at least, associated with the work of the Lord, as we understand it, and as we appreciate it ourselves who are gathered here, and upon all the people of our land. We live in the midst of our great country, and our efforts continue unabated for the welfare and prosperity of all the people of our land, from ocean to ocean, and from the north to the south; not only so toward our own people,

but our desire is, and our prayers are, that the people of the earth may be blessed of God, and, to this end, that they may so conform to the will of God, and so unite themselves in good and upright and virtuous purposes, that they may be worthy of the favor and blessing of Almighty God upon them.

We earnestly plead and hope and pray that the spirit of peace may come upon the warring nations of humanity, of the earth, that they may cease their strife one against another as nations, and learn the peaceable things of the kingdom of God. We would that it were possible for our elders and messengers of truth and righteousness to penetrate every land and nation upon the earth, and carry to them the olive branch of peace, the principles of life and salvation, and the opening of the door of life and of salvation to the inhabitants of the world.

I feel that I should not prolong my remarks. I have a few items that I have written down, to be mentioned at this meeting, and I will read them:

New Stakes and Wards.

Since our last conference we have organized four new stakes. Curlew, North Davis, Portneuf, and Raft River are the names which have been given to these four newly organized stakes of Zion. Of course, these new organizations are offshoots of older organized stakes. The people are growing, are increasing, spreading out and settling upon the land, and it becomes necessary for religious purposes, for ecclesiastical purposes, for the proper teaching and organization of our young, as well as of the old, that these new stakes should be organized to give opportunity for the people to enjoy the benefits and privileges of Church organization. There have been organized twelve new wards and five branch organizations which are not connected with any wards. We have a number of branch organizations which are parts of wards, and are looked after and presided over by the bishop of the ward, a presiding elder being appointed over the branch; but in this case they are independent branches and are rapidly growing into sufficient numbers and strength to soon be organized into wards.

There are now seventy-two organized stakes of Zion, with seven hundred and sixty-four wards, and thirty-eight branches which are not connected with any ward, making a total of eight hundred and three wards and branches. During the past six months there has been a change made in the presidency of the Tahitian mission, Ernest C. Rossiter succeeding Franklin J. Fullmer. In the Japan mission, Joseph H. Timpson has succeeded Elder Heber Grant Ivins.

Meeting Houses Erected.

During the current year, eighty wards have been assisted in erecting ward meeting houses or amusement halls, or to pay for

indebtedness incurred on such buildings already erected, and we are continually receiving applications for assistance in the erection of new meeting houses in the new wards that have been organized. We are continually contributing out of the funds of the tithing, so far as we have it at our command, to fulfill the promise we have made to the various wards of the Church, which are erecting their houses. We give to them from month to month or from time to time, as they demand and as they raise their proportion, that which we have promised to them. We have a large amount on our records which has been promised, and which is gradually being drawn upon from time to time.

Tithing Funds.

I am happy to say, so far as the records show that have come to my notice, that the tithing funds of the Church have been a little over the average of last year, that is of 1914. So far throughout this year, 1915, the tithing funds have been a little in advance of those of the previous year. This is certainly very necessary. As the work is growing, the demands upon the Church are increasing, our schools are enlarging, and needing more and more assistance, and we have already appropriated a very large sum of the yearly tithing to maintain our various Church schools. These schools need no praise, at least from me on this occasion. Those who are associated with them or live within the stakes where they are conducted have come to realize what a great benefit they are to the youth of Zion, and we hope that they will continue to be conducted in the spirit of the gospel of Jesus Christ.

Church Schools.

The object, the great, and I may say almost the only, purpose for organization of Church schools is that religion, true religion and undefiled before God, the Father, may be inculcated in the minds and hearts of the children of Zion while they are seeking for a secular education, and to enable the heart and the soul and the spirit of our children to grow up with a proper training in connection with the secular training that they receive in schools.

I hope that my brethren and sisters and friends assembled here will pardon me for giving expression to my real conviction with reference to the question of education in the State of Utah. The government of the state has provided for the common schools up to the eighth grade, and meets the expenses of these schools.

The University.

The treasury of this state has provided for one of the best universities that can be found in any state in the Union, thoroughly equipped and provided for the highest education in the land. The state treasury has also provided for, or assisted, at least, to a very large extent, to provide an agricultural college, a very creditable

and an extensive institution, carrying many branches of education or instruction and training for the youth of the people of the state. In addition to these, we are having forced upon the people high schools throughout every part of the land.

I believe that we are running education mad. I believe that we are taxing the people more for education than they should be taxed. This is my sentiment.

And especially it is my sentiment when the fact is known that all these burdens are placed upon the taxpayers of the state to teach them secular education, the education of the world. God is not in it. Religion is excluded from it. The Bible is excluded from it all. And you and I who desire to have our children have the advantages of moral and religious education, are of necessity excluded from all these state organizations for education, and if we will have our children properly taught in principles of righteousness, morality and religion, we have got to institute schools or institutions of education of our own, and thus we increase the taxation and the burdens upon the people. We have to do it in order that our children may have the advantages of moral training in their childhood.

Now, I know that I shall probably be criticized by lovers of education, so-called, for expressing my idea in relation to this matter.

Providing for the Worthy Poor.

We are striving, to the best of our ability, to provide for our poor; that is, for God's poor. You know there are several kinds of poor, and we want to provide out of the funds of the tithing and the offerings of the saints, as far as we possibly can, for the honest poor, for the worthy poor, and not for the drunken poor, or for those who bring poverty or distress upon themselves by riotous living, and by extravagance and folly and sin, who should be put to work by some means or power and kept at work until they learn to abstain from that which is vicious, and will learn that which is essential to life and to the well-being of mankind.

I am not prepared to give you exactly the figures with reference to our fast-offering fund, but I would be safe to say, in referring to past references to this matter, that if the Latter-day Saints would carefully, I will not say honestly, because I do not believe they intend to be dishonest about it—but if they would carefully and thoughtfully observe the law of fasting one day in each month, and give for the benefit of the poor just what it would cost them to maintain themselves and their families with food on that day, we would have sufficient funds in the Church to feed all our poor without taking a dollar of tithing to do it. That is just what we could do, but we don't. We don't do it. When it comes to the fact that the fast offering represents perhaps about three or four cents per head per year, it does not figure out to be a very exhaustive fund,

and does not, of course, meet the necessities of the really worthy poor.

Work of Ward Teachers.

I am glad to say, too, that the policy that has been urged upon the people, that is, upon the bishops and upon the bishops' counselors and teachers, is being improved upon, that is to say, it is being carried out to a greater extent than heretofore. It is advised that the bishops and their counselors themselves, and by the aid of the teachers that they call to their assistance in their wards, shall visit every family within their ward and advise with them, look after their temporal and their spiritual well-being.

Not long ago I happened to be at the home of one of my children one evening, and the teachers came in. We called the family together and submitted ourselves to the duties of the teachers. The head teacher began by saying that he had been sent there by the bishop of the ward to inquire into the condition of the members of the family.

He was instructed to inquire of them if they held family prayer, morning and evening; if they asked the blessing upon their food; that is, each meal that they partook of. He was required by the bishop to inquire as to whether they kept the Word of Wisdom, as to whether they attended to their Sabbath meetings, as to whether those that were suited or of age attended the various other organizations of the Church, such as the Relief Society, the Young Men's and Young Ladies' Mutual Improvement Associations, the Sunday schools, the Primary association and the religion class work; and if they sustained in their hearts their bishop and his counselors and were united in feeling and sentiment with them; and if they were in harmony in their feelings and sentiment with the presidency of their stake. And he was also required to inquire of them as to whether they sustained, by their faith and prayers, the presiding authorities of the Church, the presidency of the Church and the twelve apostles, and the seven presidents of seventies, and the patriarch, and the presiding bishop, and if they could pray for them in faith and in good feeling, and were in harmony with them, and he mentioned some other things that were essential.

Then he asked that the head of the family should arise and confess to the teachers and tell them just what he had to say in relation to all these inquiries and these requirements that were made of the teacher by the bishop.

I admired it. I thought it was just the right thing to do, and I approve of it, and so pronounced my approval of the thoroughness and of the simplicity and of the honesty of the teacher to inquire into all these things; to see whether the members of the household were united with their neighbors as well, and at peace with their neighbors, and at peace within their own family circle; whether there was any bitterness or spirit of contention around there in

any form, or in any way, and all these things. I was happy, very happy, indeed, to hear the young man of the house get up and say that they were endeavoring, to the best of their ability and knowledge, to comply with every requirement that was made of them as members of the Church in that ward, that were required by the bishop.

Then I took rather the presumption to say to the bishops that I was pleased with their mission, and with the performance of their duty, and I assumed, at least, to assure them that from the training and instruction that my children had had in their homes from their birth up, I felt quite sure that he would find all of them, wherever they were and wherever they lived, complying with all the requirements that were there made of that Church—the keeping of the Word of Wisdom, that is: Are you eschewing the use of intoxicating drinks, the use of tobacco, of strong drinks and of hot drinks? The Word of Wisdom comprises all these things. Do you have your prayers? Do you remember God, the Giver of all the good you get and have in the world? Do you acknowledge His hand in all things, and do you render the gratitude and thankfulness of your souls to the Giver of every good and perfect gift?

These are the questions that we should put to the inhabitants of Zion; to the home-makers in Zion, to the family organizations in the Church.

Is the husband and the father conducting himself in such a way as to be worthy of the affection and love and honor of his whole family? Is his conduct, and are his dealings with them, such as will secure to him their unquestioned love and approval and confidence?

Are the father and mother living peaceably together, without strife and contention?

Do the children live harmoniously and peacefully together in their homes, and are they taught to be peaceful and mild and gentle with their neighbors' children?

All these are things that should be taught by the teachers in the various wards and by the bishops, following every house as far as they can possibly get round, confirming the work of the teachers in this labor of love and of good for the benefit of the inhabitants of Zion.

(TO BE CONTINUED.)

AN elder's thoughts of home, if his thoughts are directed by the Spirit of God, will never make him homesick. Such an elder wil never be possessed with a desire to return until he can carry with him a consciousness of having done his duty, and bearing the impress of an honorable release stamped upon his countenance, as well as one written over the signature of his Mission President.—*The Elder's Manual.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 28, 1915.

EDITORIAL.

NOTHING NEW UNDER THE SUN.

Mr. Alfred Russel Wallace, the great philosopher, not long before his death, gave expression to the thought that the human race has not made any notable intellectual or moral advance since the days of the pyramid builders. What he meant to say was, of course, that the ancient Egyptians were intellectually as capable as the people are in our day, and morally just as good and sincere. Our achievements are different from theirs; our moral standards are, in some respects, different, but the intellectual and moral faculties are the same, and, after all, there is less difference in the thoughts, customs, and habits of men in various ages and generations than many of us imagine.

This fact has recently been brought to public attention by some remarkable finds in Egypt, by excavations on the site of the ancient city of Antinoe, made by Professor Thomas A. Whittemore. According to the *New York World*, a portion of the collection has arrived at its destination, and it contains such articles as a scrubbing brush, a rag doll, a baby's sock, and over a hundred pairs of shoes, socks, boots, sandals and other forms of footwear which show an almost incredible resemblance to present-day styles. In the group, it is said, is the first and oldest boot with eyelets ever discovered in Egypt. A party slipper is made of a fine grade of leather, ornamented with gold, red, and black thread. It has an elaborately carved piece of leather on the instep. The scrubbing brush in the collection has a wooden base, and bristles on both sides. Several dentists' instruments were also unearthed, some of which are said to resemble modern instruments. Druggists' balances have been found, and also lamps with wicks in them, and implements used to keep them in order. It may be added that from former discoveries it is known that the ancient Egyptians practiced surgery, and that trepanning was not unknown to them.

The Egyptians originally had the light of truth as revealed to the first ancestors of our race, although their rulers did not have the Priesthood. Egypt was the land of Ham, the second son of Noah, and was therefore known as *Chemi*. It was also called

Mizraim, from a son of Ham, and, later, Egypt,* from a daughter of Ham, who was the first colonizer of the country (Compare Gen. 10: 6, and Book of Abraham 1: 25). From these the Egyptians, undoubtedly, had a correct knowledge of God, the creation, the fall, the redemption, and life hereafter, as these truths were taught during the patriarchal dispensation. Later they fell into gross errors and adopted many superstitious practices. They lost the knowledge they had concerning the universe. They imagined that the earth was a flat disc, surrounded by mountains, behind which flowed the celestial river, of which the Nile was a tributary. They believed that the sun was sailing around on this river in a boat, or ark. The blue heaven was regarded as a solid vault from which the stars were hung as lamps—at least, this is the inference that has been drawn from a certain hieroglyphic representing the stars. They believed in a life hereafter, in which the immortal spirit needed the same kind of food which had sustained the body here, and that the enemies in the hereafter could be exorcised by means of magic words. They had many other strange ideas. Abraham, as we know from the Pearl of Great Price, was sent to Egypt, and one part of his mission was to enlighten the people on the structure of the universe and the place which man occupies in it. He was well received. He taught the Egyptians the origin and structure of the heavens and the earth, and the origin and destiny of man. There is reason to believe that a great reformation was effected through the efforts of the Patriarch, and that, under the influence of his teachings, the Egyptian civilization became predominant in the world, just as our western civilization owes its advancement to the teachings of the great Nazarene, although they have not been carried out, or even accepted, to the fullest extent, as He taught them.

Some professed scientists and their uncritical disciples would have us believe that the further back history takes us, the closer man approaches the brute creation. On that theory the ancient Egyptians ought to have been not "a little lower than angels," but only a little higher than baboons. But the more we come to understand the conditions under which former generations lived on this earth, the more we appreciate the truth expressed by the Preacher: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun" (Ecclesiastes 1: 9).

J. M. S.

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* *Mizraim* and *Egypt* seem to have a similar meaning. The first of these words is the dual form of the Hebrew *Mazor*, which means "fortified," or "guarded." The second is the Greek form of a word said to be derived from the Sanscrit "Agupta," which also means "guarded about." This word is akin to *Copt*, by which a Christian sect in Egypt is still known.

FUNERAL SERVICES.

MEMORIAL services were held at "Deseret," 152 High Road, South Tottenham, London, N., on Sunday, October 17th, 1915, in remembrance of President John A. Maynes, who passed away on Thursday, October 14th, 1915, while visiting the scenes of his birth, in Hull.

The services commenced with a quartette, "O My Father," by Sisters Lillaine Olva and Emma Steele, and Elders Robert H. Jones and Isaac S. Campbell. Prayer was offered by Elder Floyd Nielsen. A solo, "I'll go where you want me to go," was sung by Sister Lillaine Olva.

President Robert H. Jones then spoke for a short time. He said he had enjoyed the association of President Maynes, who had taught him the great lesson of obedience. President Maynes had always been willing to go where the Lord wanted him to go. By his association with him he had gained an experience that could be gained in no other way. Referring to the subject of death, he said that such an occurrence was not as sad to the Latter-day Saints as to the outside world, as we know such men as President Maynes will go to a great reward. He expressed, in behalf of the elders and members of the London conference, his heartfelt sorrow and sympathy to Sister Maynes and those left to mourn the loss of their loved one.

Elder J. Perry Egan said that it was with a great deal of sorrow that he stood up to express himself on this occasion. He gave a brief biography of President Maynes's life.

Elder Isaac S. Campbell said that he had always been pleased to stand before the saints, but at this time he was full of sorrow, not for the President himself, but for those left to mourn his absence. He said that he had learned to love the President, and felt that a father of the conference had been taken, but "God moves in a mysterious way," and though we know not why such a valiant servant should be taken at such a time, we know that all is well.

Elder Howard J. Layton made a few remarks, expressing his sorrow at this time because, by having worked about ten months under President Maynes, three of which he had been secretary to him, he had learned to love and respect him, and would always look upon the days spent with him as some of the happiest and most profitable in his life. He said that the President had always been faithful here, upon the earth, and, no doubt, was so before he came here, and would be just as faithful in preaching the gospel hereafter, as he was here.

Solo, "Consolation," by Sister Ivy Faulkner.

President Hyrum M. Smith said that it was with a sad heart that he stood up to speak on this occasion. He said that Brother Maynes was one of the pillars of the mission, and was one who could always be depended upon. President Maynes had gone to

Nottingham, where he had proclaimed the gospel. From there he had gone to Liverpool, where he was enjoying the best of health, and from there he went over to Hull, where he again lifted his voice to proclaim the everlasting gospel, and was apparently feeling very well, and to hear of his death was a great shock. Nevertheless, he was prepared and had his lamp filled. We do not know the will of God, and must always feel and say, "Thy will be done." The Lord knew best, and we must not ask why such things happen. At some time we shall praise God for His acts, because we shall know they are just and true. President Maynes leaves some loved ones, but returns to outstretched arms and to his father. He has had his hard times and trials, and now has gone to his reward. He has been a father, and Sister Maynes, a mother, to the elders, and yet a little while and there shall be a great reunion between them, and there shall be no more sorrow, as the Almighty God will wipe away their tears. They were married under the new and everlasting covenant, and they belong to each other, and their children to them, for all eternity. Some people do not understand death, and condemn God for taking away their loved ones, and live a life of misery because they retain in their hearts a bitter hatred toward God. There are two kinds of sorrow in the world; one is bitter, and the other is sweet. The sorrow of a Latter-day Saint is sweet, for we know that one who dies in the Lord is blessed with eternal life. We mourn for the dead because of their absence, and God wills that we should. President Maynes was always willing to go where called, and never murmured because it was hard. President Smith read of the celestial glory, and said, Is it not worth striving for to inherit such a glory? We should all try to endure to the end, like our beloved president. Whoever will give up his life in the service of God, him will God glorify. This man, husband, father, and friend, has, while engaged in the salvation of the human family, given up his life, and will receive his reward. We know these things because God has told us, and we should rejoice.

A quartette, "Farewell, all earthly honors," was rendered by Sisters Lillaine Olva and Emma Steel, and Elders Robert H. Jones and Isaac S. Campbell. Prayer by Elder Gilbert Taysom.

HOWARD J. LAYTON, Secretary of Conference.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Bradford, Sunday, October 17th, 1915. There were present: Elders J. M. Sjodahl and John E. Cottam, of the Liverpool office; Elder Willis S. Thomas, of the Newcastle conference; President Cyrene N. Bagley, and eight traveling elders of the Leeds conference.

At 10:30 a.m. the first session convened in Westgate New Hall, and commenced by singing, "Welcome, welcome, Sabbath morn-

ing." Prayer was offered by Elder Willis S. Thomas. Singing, "How great the wisdom and the love."

Sister Ada Kershaw, representing the Clayton Sunday school, explained, "Why we partake of the sacrament." The sacrament gem was then repeated by the congregation. The sacrament was administered by Elders Joseph F. Worthen and William H. Hillyard, assisted by Deacons Harry Marshall, Leonard Tetley, Leonard Knight, and Leonard Higgins. A chorus of the Bradford Sunday school children then sang, "Oh, it is wonderful."

The concert recitation, John 7: 16, 17, was led by Elder Clyde F. Hansen.

Brother James Dawson of the Halifax Sunday school gave the "Parable of the fruit tree," and Sister Ivy Shaw, of the same school, gave the interpretation of it.

Sister Mona Green of the Leeds Sunday school told of the "Restoration of the gospel." Singing, "Beautiful words of love."

President Cyrene N. Bagley stated that he regretted to announce that President Hyrum M. Smith could not be present, owing to the sudden death of President John A. Maynes of the London conference, but felt, he said, that we were fortunate in having other brethren present. He welcomed all to the conference.

Elder J. M. Sjodahl expressed his pleasure in having the privilege of attending, once more, the Leeds conference. He was, he said, the bearer of greetings from President Smith and Sister Smith to the saints and friends. The speaker then explained the necessity of imparting religious knowledge to children, and illustrated his subject by referring to the fact that most men and women who have attained prominence in the kingdom of God have served Him from their early childhood.

Elder John E. Cottam, who was the next speaker, said he had known many elders who had labored in the Leeds conference; also many saints who had gone to Zion. God had a purpose in allowing some to be born in this land, and they could be workers here, as others were in Zion. If we expect to get into God's kingdom we must live up to God's laws. Children are as welcome in the kingdom of God as are the older ones, and they should strive to be good at all times and remember the lessons taught them in the Sunday school, and thus keep the Spirit of the Lord in their hearts all the days of their lives.

President Cyrene N. Bagley then impressed upon the saints the need of reading the scriptures and having family prayers. He said that the important thing in life to him was, not so much where we stand, but the way in which we are going.

Singing, "Thanks for the Sabbath School." Benediction by Elder S. Evan Francis.

The afternoon session convened in the Queen's Hall, Morley Street, commencing at 2:30 by singing, "High on the mountain

top." Prayer was offered by Elder Joseph F. Worthen. Sister Ethel Walker rendered a solo, "The Lost Chord."

President Cyrene N. Bagley welcomed all present to the conference. He said he was pleased to see so many people who were large enough and broad-minded enough to attend Latter-day Saints' services, and hear from "Mormons" the message of "Mormonism." He hoped that all would feel repaid for the time they would spend there. The elders were in England, he said, with a message from God, and if any doubted the truth of our doctrine, all they had to do was to follow the advice found in John 7: 16, 17. He spoke on the efficacy of prayer, saying that God would answer the prayers of His children, even giving them things that are not good for them if they persisted in asking. We should pray for wisdom, but not as many do; for they ask for their daily bread and then go direct to the public-house and spend their small earnings. He exhorted those present not to be led away by a modern version of an ancient heresy, which is, "That no good can come out of 'Mormonism.'"

Elder Ralph Bishop was the next speaker. He said that he had gained a strong testimony of the truth of "Mormonism," owing to having found in the Church those gifts of the Spirit which Christ promised His disciples. He then read from Mark 16: 17, 18, and spoke concerning the signs, and testified that they were following true believers to-day, just as they followed them when Christ ministered among men. Signs, he added, are not for the convincing of unbelievers, as claimed by the clergy of to-day; if so, why do not the ministers of the different denominations perform miracles, speak in tongues, heal the sick, etc., for the convincing of thousands of unbelievers to-day? Signs are for the benefit of the believer, and those that love Christ (Doc. and Cov. 46: 8-9). Where these gifts are, there the Holy Ghost is; and consequently, there is the true Church of Christ.

Elder John J. Haslam, the next speaker, said that authority is necessary for preaching the gospel. Men must be called of God by revelation, as were Noah, Abraham, Moses, John the Baptist, Peter, and others. The Lord promised to send His messenger before the great and dreadful day of the Lord. John the Revelator also testified of future revelation, Rev. 14: 6-7. He spoke of the wickedness characteristic of the latter days, and pointed out that the Father, Son, and other heavenly beings have appeared in this dispensation and given authority to man, as in previous dispensations.

Elder Earl S. Harper, who was the next speaker, referred to the doctrine of infant baptism, which he proved was false and unscriptural. He spoke upon the absurdity of condemning little children, who have not been baptized, while at the same time teaching that the murderer, who, John says, has not eternal life abiding in him, goes into the presence of God by confessing Christ at the last moment. He showed from the Scriptures that this doctrine was

untrue. The thief on the cross, he said, did not go to heaven, but to the spirit world, as spoken of by the Apostle Peter, there to be taught the error of his ways. The little child who dies without baptism goes to God.

Elder John E. Cottam then spoke. He said there were four books which the Latter-day Saints regarded as authoritative, namely, the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. He told what the Pearl of Great Price was and read from the Book of Abraham, chapter 3: 22-28, and said we had all started from some place, and we should stop occasionally and take observations as to the way we were going. Among the spirits which existed before the world was, there were many noble and great ones, and Christ was one of these. He atoned for the fall of Adam, and will save us from our sins if we keep His commandments. He invited the people to examine the gospel as taught by the Latter-day Saint elders.

Singing, "Though deep'ning trials." Benediction was offered by Dr. George H. Higgins.

The evening session commenced at 6: 30 by singing, "O my Father." Prayer was offered by Elder Joseph F. Worthen. Sister Florence Bennett rendered the solo, "Abide with me."

President Cyrene N. Bagley welcomed all, and explained why President Smith was absent.

Elder Clyde F. Hansen was introduced as the first speaker. He said that the Latter-day Saint elder was in the world for a good purpose. He assured those present that there would be a resurrection for all. but we must do those things which God commanded, in order to come forth in the first resurrection. We must have faith in God, for without faith it is impossible to please Him (Heb. 11: 6). The Holy Ghost was given to guide men into all truth. He urged people to live their religion throughout the week, as a community can not exist in perfection without the efforts of each individual every day. He spoke on the Word of Wisdom, and the dangers of not living it.

Elder Willis S. Thomas of the Newcastle conference expressed his pleasure in being able to attend the Leeds conference. He commented upon the Sunday school work being done in the conference. "Mormonism," he then said, was not a new religious system. It was the gospel of Christ, which had been discarded at the time of the great apostasy. The gospel has been restored, and was for the rich as well as the poor. He then spoke a few words in defense of "Mormonism," and mentioned the great things it had done, and would yet achieve.

Singing, "We thank Thee, O God, for a Prophet."

Elder J. M. Sjodahl, who was the last speaker, told of some of the ridiculous stories that were circulated about the Christians in the early days, and compared the credulity of the present generation with regard to the "Mormons," to that of the old Romans with re-

gard to the first followers of the Nazarene. He spoke of the reason why the "Mormon" elders are in Great Britain. They have come, he said, as bearers of the message from God, to the British people, that the kingdom of Jesus Christ is to be established upon the earth in the latter days, and that the time is drawing near. The speaker then explained the nature of the kingdom of God.

The conference closed by singing, "Sing we now at parting." Benediction was offered by Elder John E. Cottam.

There were five hundred and sixty present at the evening session.

On Monday morning, October 18th, 1915, a Priesthood meeting was held in Westgate New Hall, Bradford. The elders present expressed themselves as having had much pleasure in their work. Elders J. M. Sjodahl and John E. Cottam gave them some timely and valuable advice.

RALPH BISHOP, Secretary of Conference.

RELIEF SOCIETY CONFERENCES.

A RELIEF SOCIETY conference of the Glasgow branch was held at 30, Abbotsford Place, Glasgow, on September 28th, 1915. President Ida B. Smith of the European mission, Sister Evelyn Short of the Liverpool branch, President William J. Stephens, and three traveling elders of the Scottish conference were in attendance. President Isabella Blake gave a very good report of the work accomplished by the society. President Ida B. Smith spoke of the organization and value of the Relief Society work, and gave useful instructions, and encouraged the sisters to strive to do even better in the future than they had done in the past. President William J. Stephens and Elder Morgan P. McKay also made a few remarks. An interesting musical program was rendered during the course of the meeting. Sister Smith's visit was very much appreciated by the local Relief Society sisters.

JAMES D. JOHNSTON, Clerk of Conference.

A CONFERENCE of the Relief Societies of the Manchester conference was held in the Latter-day Saints' meeting house, Neville Street, Oldham, on Tuesday evening, October 12th, 1915. President Ida B. Smith of the European mission, Sister Harriet Cumming of the Liverpool branch, President R. B. Dunford and several traveling elders of the Manchester conference were present. After the opening exercises, Sister Florence Allsop, president of the Hyde Relief Society, gave the reports and expressed her thoughts in regard to the work. Sister E. Holt, first counselor, gave her testimony on relief work. Sister A. Dalton, president of the Rochdale branch, reported the work done there. Sister Elizabeth Moss, president of the Oldham Relief Society, read the reports of the branch, and also expressed her thoughts in regard to the work.

Sister E. Palmer, first counselor, and Sister Mary E. Platt, second counselor, also bore their testimonies. Sister Ida B. Smith then addressed the sisters and gave many valuable instructions and encouraging remarks. Sister Cumming also spoke briefly on Relief Society work. President R. B. Dunford gave a few encouraging remarks. Brother and Sister Wiseman sang a duet. Miss Dean of Rochdale gave a recitation entitled, "The Old Man Goes to Town." After the close of the meeting light refreshments were served. There was a large number of saints, friends, and investigators present, all of whom expressed themselves as having had a good and enjoyable evening.

B. HABBESHAW, Secretary.

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the British mission arrived October 24th, 1915, per s.s. *St. Louis*: Henry C. Phipps, Cardston, Alberta, Canada; Chauncey Herbert Crittenden, Hoytsville, Summit Co., Utah; Nathan Groom, Ucon, Idaho.

Appointments.—The elders who arrived for the British mission, October 24th, 1915, have been appointed to labor in the following conferences: Henry C. Phipps, Newcastle; Chauncey Herbert Crittenden, Bristol; Nathan Groom, Leeds.

Releases and Departures.—Sister Selina J. Maynes, who has been laboring in the British mission, was honorably released immediately after the death of her husband, President John A. Maynes, on the 14th of October, 1915. In company with her daughter, Dorothy, she left Liverpool on the 22nd of October, for Salt Lake City, on the s.s. *Scandinavian*, to accompany the remains to their last resting-place in the Valleys of the Mountains. Elders Marion Knight and William J. Bruce, Jr., who have also been laboring as missionaries in the British mission, having been honorably released, left on the same boat for their homes in Utah. Elder Marion Knight was in charge.

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